

Gerrit Smith to Daniel O'Connell.

Southern votes are freely offered and received for the surrender of the right of petition, the liberty of the press, and the freedom of debate. This detestable traffic is rapidly undermining our liberties, and debasing our national character. Demagogues and demagogues' tools are everywhere ready to sell to the love of countenance and to popular prejudices, cover the most mercenary treason to liberty and humanity. Ruffian mobs commit horrible outrages upon the persons and property of our citizens, through love of the Constitution; printing presses are broken down; and the rights of the people are trampled upon by the brethren; and while a regard for the public tranquility drives petitioners from the halls of Congress, postage sends into the mouths of our representatives, and leads post-masters to violate their oaths by rifling the mails of such matter as they are pleased to deem dangerous to the peace of the Union. Alas! the elements that it should be the palladium of every vi-

lain, of every nation, who thinks proper to display it at the mast-head of his African slaver. It is not enough that we alone of the christian nations of the earth refuse to co-operate with others in suppressing

earth, refuse to co-operate with others in suppressing the slave trade. It is not enough that our own pirates, sailing under our own flag, are unmolested

by the cruises of other nations. Our aspiring politicians have a still more sublimated idea of the honor due to the American flag. According to certain gentlemen, no foreign cruiser shall, under the penalty of war, even visit a suspected slaver carrying the star-spangled banner, although for the sole purpose of ascertaining whether it is carried in faith

or in fraud, is admitted that it is fraudulently assumed as slaves of various nations as a protection against legitimate capture; but still the sanctity of the flag requires that it should confer impunity on the fraud. But alas, the absurdity and weakness of this plea is too manifest to need denial, and the fraud of visitation throws open the African slave trade to American enterprise, and nullifies not only the efforts of Europe to suppress the accursed commerce, but also our own law declaring it piracy. It may not, indeed, open our ports to cargoes of African slave, but it gives full scope to the traffic of the slave from Africa to Cuba and Brazil. The 84 gun squadron we have promised by treaty to keep in the African coast, may elevate the hopes of credulous philanthropists abroad, but will not excite the fears of the slave.

Of course, if a British slave, laden with human cargo, is captured by the enemy, and the vessel is captured, she will only have discretion enough, in coming ashore, to save her own, to be permitted to go on her knees, and say, "I am a slave," and then, by her own rejecting; and should she be taken to the land, she will afford her the same protection she had just found from her assumed colourers! Is there a sane man who believes, that had it not been for the influence of slavery, any cabin-boy would have advanced, or that the country would have tolerated the slave-trade?

While slavery is thus fondly watching over, and screening from injury the African slave trade, it is preparing to visit, with pains and penalties, the exportation of the same.

ceive of the holiest sympathies of our nature. I perceive by a late paper, that a Kentucky slaveholder has brought an action for damages under the act against a citizen of Cincinnati, for harboring and concealing his fugitive slaves; and has recovered 'twelve hundred dollars. The Judge is reported to have decided in substance, that *any* action done with the intent to facilitate the escape of the fugitive, is a harboring and concealing, within the meaning of the law. Hence, in this Christian land, to recruit the strength of the way-worn fugitive by giving him food—to afford him shelter at night—to clothe him in the garments of the land, is to harbor and conceal him, in the language of the act of Congress. Let's forfeit and pay the sum of five hundred dollars' over and above the damages which the master may have sustained by reason of the humanity shown to the fugitive. This most detestable law, as it is, is less an outrage on the federal Constitution, as it is on the religion we profess. The Constitution expressly denies to Congress all powers not granted

To win it and among those granted, we may look for the day when the Lord will say to his angels, "Go ye now, therefore, and do thou meet thine enemy's car; or his ass going forth, thou shalt surely bring it to him again, burdened, thou shalt not deliver unto his master the SERVANT who is escaped from his master unto thee." If we find our wives and our children, are to be punished because making the same distinction between our innocent and oppressed brethren, and beasts of burden which God himself makes, be it so. Let us, like the wise man, rather sue courts and juries : and let us, like the unjust woman have, and like them submit to the penalties they impose.

Were I to comply with the kind invitation I have received, it would be to exhort abolitionists to hold fast their principles without wavering, and to show

them without reserve; but at the same time, ever to keep in mind that no end, however holy, can sanctify unlawful means.

Be so good, sir, as to communicate my reply to the gentlemen who have addressed me, and accept for them and for yourself, the assurance of my respectful regards.

I am, Sir,
Your very obed^t serv^t,
WILLIAM JAY.

E. W. GOODWIN, Esq.

From the Vergennes Vermonter.
(Northern Branch of the

We hope and trust that we and our neighbors generally are not without a due degree of charity for the prejudices of mankind, however inconsistent with reason and religion, and all that should govern us in the adoption of opinions, when such prejudices appear to be the natural result of circumstances and are traceable to causes whose influence cannot be avoided. The people of the South,—seeing the colored race in their midst, a servile and degraded

raised, and taught from the cradle to regard them as
 naturally inferior in mental endowments and destitute
 of the noblest human inspirations; respect; as beyond the
 pale of human rights and the area of human sympathy.
 I cannot perhaps be expected, where nations are
 where men are equal, to throw off at once the
 influence of early impressions, and treat them with
 that respect which is everywhere due to the nature
 of man. We can forgive somewhat to men in view
 of these things. But if there is an object wearing
 the outward semblance of humanity, that deserves
 nothing but the scorn and contempt of every honest
 man, it is only because such existence was probably in-
 vented to lead to man's degradation, by humbling
 him down to man's level, and showing him how low his nature can be degraded.
 If it is one of those northern dog-faces who, by virtue
 of a few months or few years residence in the land
 of slaves, assumes all the swagger and insolence
 ten times multiplied, of one of your native born,
 tall-titled tyrants; forgetting, like the foolish jacks
 clothed in the lion's skin, that their long ears and
 their braying will alike betray them, wherever they

the South, and, therefore, there are plenty of such persons in the South, who are not at all hypocrites, and endeavor to excite the wonder and admiration of his old neighbors, as he deems in his silliness, by showing how he despises a 'nigger.' They can find nobody else, comparison with whom, according to their own estimate, is flattering to themselves, and so they may indulge in self glorification by this means, and thus make themselves very ridiculous.

These are the scamps who have rendered the Yankee name despised at the South, and who have done a byword and reproach. Nor, can we wonder at it. They are the fellows who have made it a synonyme for all that is mean and low, contemptible and mercenary, and whose slavish souls, incapable of further degradation, ever incite them to become more ready and voluntary advocates of a system in which they have no other interest than to see their neighbor suffer. They have no selfish interest in the matter. They do it all for the honor of the thing—conceiving indeed at the South only contempt for their

masked servility, but contempt is the highest dignity to which they can aspire. With us at the North they are properly appreciated. We have seen one of these recreants—no, he was not *recreant*; he must have been created superlatively base, if it is not a slander on the Almighty to say so; but we have seen one of these *things attempt* wantonly and cruelly to insult to his face a man, because God had given him 'a skin not colored like his own,' to whose noble nature his own never can approximate in an infinitude

ages. A fool might as well attempt to blot the face of the sun by throwing filth at it, as such a being tempt to insult Frederick Douglass; and he only succeeded in exciting towards himself from all who witnessed it, immeasurable contempt and scorn and pity, for surely if any are entitled to pity, they are such miserable abortions in mind and morality, such living libels on manhood. May Heaven keep us from ever being proud of our human nature, for if the doctrine of total depravity be not true, there is with some total meanness and baseness which falls not far short of it.

tion, and not religion.' And they are isolated in the cruel and ruinous position by a avowed and professed ministers of Christ.

I should be glad to receive a paper now and then from you, so that I may know what is going on in New-England. I should be glad to subscribe to your paper, if I were able. A faithful preacher in this country can hardly get money enough to maintain himself and his family.

A friend and fellow-laborer in the cause of human freedom,

The First at Plymouth.

DEAR SIR:—I wanted to see in the Liberator notice of a meeting in Plymouth on the evening of the first of August—a large assembly of the Unitarian meeting-house, and an interesting address, by the Rev. Mr. Briggs, the junior minister of the society. I had expected to find the compromise, the pledge implied in the constitution, to be suppressed, and all tinges held, that slaveholders are ready to release us. Mr. Briggs mented upon with great force and effect. I thought, understanding, that the pledge, the compromise implied the extinction of slavery, (call it what you will) and increase, was not a part of the traditional information goes to the point, and that the Convention that formed the Constitution intended to

Honor to whom Honor

bad propensities or habits,—but it was

to the means and not as to the object. Whether his high knowledge is that the means failed, and the object has been frustrated, or whether he doubts the sincerity of the seceders; who have sought to justify their secession by fortify and extend their rights. Everything else is a mere pretext. They have sworn the pledge or compromise, which is in violation of the Constitution. Another thing,—that significant one,—is that the Constitution was not for all time, but slavery was not a transient evil, but a permanent one. It is necessary that the principle of the Constitution should be so incongruous with the whole of the instrument, should rest a stain upon the Constitution, should rest a stain upon the Constitution ever in the slave States, should prove the compromise, which that instrument is supposed to imply,—the compromise, to do wrong to the right.

However, after urging these views with earnestness, Mr. Briggs, with still more earnestness, sprang to that elevated position, where there was no gag, no mista, no clouds to obscure the sun's vision: What is right, is right; and what is wrong is wrong—and none of men's Conventions or Constitutions, or pledges, or agreements, can alter the nature of the one, or the other. This is the rock and the true church, and the only rock against which the gates of hell cannot prevail. God has blessed the abolition cause in Plymouth with two pure, disinterested

and devoted spirits, who within a short period have taken their departure. Wm. P. Kiley and Ruth S. Harlow. Our minds and hearts are struck, some with this manifestation of truth and some with that—but to see so clearly the bright shining of the divine will, through such purity and lovelessness of character and life—oh! is not this more especially the way, which God takes to raise up of the very stones, children unto a true faith?

Plymouth, 8th Aug. 1843.

Colonahobia.

FRIEND GARRISON: I have a word or two to offer about the stages that go through this place. There is one that belongs to Weymouth. The driver says he will not carry any colored man, no matter how respectable he may be. I am glad he is so honest about it. The East Bridgewater stage, which comes passes daily through here, is free for colored people, if the passengers do not object. So, I say that in former is more free than the latter, for he is wiser about it; and I wish all the pro-slavery people would take the same ground, and then we should know

We had a glorious day here on the first of August—a day that, I trust in God, has done some good; but, to my mortification, the next morning after the celebration, when I opened the door of the Weymouth stage to let Lunsford Lane and his father get in, the driver said he could not go in there. I asked the driver and said to Lunsford, "You can wait for the next stage." They did so. When the East Boston stage arrived, I asked the driver if he could carry them. He said he was full. I thought by the time of the driver that all was not right. We held a

Anti-Slavery meeting every Wednesday evening. We appointed a committee to wait upon the dean. He told us he would carry colored people and the passengers objected. So, we say by that, that there is a distinction too.

Last Saturday, a colored woman wanted to go from here to Salem; but she could not go for the above mentioned reasons. I carried her to Quaker, and was not the less thought of for doing so; but, I think more of myself since; for I believe that God has been at work in my breast to plead in behalf of his poor; and I pray that he will regenerate the wicked

hearts of all men can uphold such an inglorious institution. When I got to Quincy, I asked the driver of that stage if a colored lady could go with him. 'Yes,' was the reply; but I did not like the idea of his asking a lady in the coach if she had any objections. The lady had none whatever, and she was sent ready to receive her. I said to that lady, 'You will get your reward.' I saw God, beaming out that philanthropist's eyes when she was asked the question. Great God! Do I live in a Christian nation? Do I live under a republican government? Do I live in a nation which shields the cotton? If

Now I blame the proprietors of these stages: I blame those churches which pass Anti-Slavery resolutions—which pass them for a cloak. We can find numbers of these among ourselves that will not even read an Anti-Slavery notice. I do not see but they are all alike. I hope, however, there are some honest watchmen; but I say a minister who will not give an Anti-Slavery notice ought to be disowned, and

brought down his original insignificance. Would we want them for but to preach against all sin, whether in high or low places? If they do not think so, I will not support them, but will take my Bible and make the best use of it I can. Friend of God and man! the first notice of your minister will not be to read, get up and read yourself. God will give you strength if you ask it; and by so doing, you will obey the command, that is, to speak for them that cannot speak for themselves. You are to plead for the oppressed—to feed the hungry—and to obey God, rather, than man. I do not know that any person

This is the first line that I have ever made for the public press. I cannot help giving utterance to my feelings when I see such heart-rending scenes as I have described above.

Weymouth Landing, August 8, 1847.

From the Hesperian Journal.

100 Conventions.—The second of these Conventions at Utica, last week, was fully attended than the previous one. Three or four exceedingly able speakers were present, and addressed a limited audience on Thursday; but they were seemed to have been more expected or misapprehending somewhere respecting the appointment; and this circumstance, adding to the very singular course of *Alben Stewart*, advised the abolitionists not to attend the meetings, rendering it impossible to confine the sessions to a single day, instead of three, as originally contemplated.

much of the time in detailing his own personal influence and observation as a bondman, and in exposing and castigating the conduct of the Church and the State, which in his view are the chief agencies that uphold the reign of despotism in this country. Douglass is an able and effective speaker, and we wish the whole American people could hear him. He is purely destined, if he lives, to make his influence widely felt toward the overthrow of the accursed system of Slavery.

Phil.—The streets of Philadelphia was, Sunday evening week, the scene of a very serious and disgraceful riot among the colored men. The rioters, who were armed with stones, used the same weapons upon the occasion were fired upon by the police. The rioters were armed with stones, and several of the persons engaged were seriously injured. Such scenes have become almost too common in the city of Brotherly Love, and if there be not some means adopted to put a stop to them, Philadelphia will soon become as celebrated for its disturbances and bloodshed as its founders were for its unanimity and peace. Surely the spirit of William Penn must frown upon those whose duty it is to preserve the peace in that city.

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THE LIBERATOR

BOSTON:

FRIDAY MORNING, AUGUST 25, 1843.

One Hundred Conventions.

The movement from western Massachusetts through New York, has been successful, and our fellow-laborers are now in

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The Brotherhood of Thieves.

This little book, a valuable one for its statements of facts, but still more so for the truth of its philosophy in characterizing slavery, its authors and their apologists, is written by our brother Stephen S. Foster. That it may have the widest possible circulation will be the wish of every lover of freedom. Owing to the inconsistency of human beings, it is a fact there is no theory so erroneous that a man may not live a righteous life while entertaining it; nor any so powerful and perfect that a man may not adopt it and yet live wickedly. We, therefore, rejoice in a book like this; an eminently practical in its character, attacking sin and not doctrine. We rejoice in it for the sake of the anti-slavery cause; since it is one morality that is important to its success, and not one doctrine. It is seldom one meets with a book so little tinged with individual theory, and so full of appeals to the common feeling and common sense of mankind. It is just what New England wants, growing as it is through all her pro-slavery institutions, with doctrinal dissertations and disquisitions, and all manner of metaphysical polemics.

The outcry of the pro-slavery world makes abolitionists severely critical in their judgment of each other; but yet, on the closest examination, we can find but a word, which even a committee of lexicographers, (always supposing them as true-hearted as Dr. Johnson on the subject of slavery,) would think to be misplaced. The word denunciation and its derivations is hardly applicable to anything that is contained in this book, though the writer seems to suppose it is so. In the sense of proclaiming or warning it is, but not in the English sense, of threatening. Statements of facts are not menaces or threats.

We find but one or two sentences by which the peculiar religious views of the author can be inferred. The book, in short, is unique in its freedom from peculiarities, when judged, as it ought to be, by the same standard by which other books are judged.

If one is asked, if one would have others imitate Mr. Foster's plain, ponderous, unmistakable style, one can only reply: let every man's word represent his idea; and one can but wish that the insufficiency of language to represent the enormity of slavery, were more generally felt. There is nothing turgid or bombastic in our author's style. The instrument he uses is in time and tune with the music of the full Anti-Slavery Band. It is neither his blame nor his praise that that instrument is the trumpet and not the flute.

On the cover of the book is a form of a testimonial anti-slavery pledge; which is *indefinite*, as everything of the kind must be; for it is a difficulty inherent in the nature of language. It is a legal proverb that a lawyer never yet drew the instrument that one more skillful could not draw a coach and six. Every man, sincere or insincere, will of course put his own construction upon the words of this, settling for himself the meaning of "practically pledged," "political and ecclesiastical connections dissolved," &c.; while those who think it wrong for slaves to attain their freedom by the slaughter of their masters and those who go no farther than the sentiment of the American Society, that they "will never in any way countenance the oppressed in vindicating their rights by resorting to physical force," will all feel an objection to the last clause of this testimonial pledge which says, "We will do so act to prevent the slaves from gaining their liberty by such means as they may think proper to adopt."

Here seems to be an oversight which makes Mr. Foster seem ambiguous; and we could wish the phraseology changed. Both of them and expediency—(if indeed there be two of them) demand that we should be perfectly and sincerely explicit in our assurances to the master and the slave, that bloody inscription, though it may be less dreadful than slavery, is, in our view, no sufficient way to secure its removal. Freedom can never grow from force.

Otherwise we consider the pledging plan, simply as a measure; and, like an anti-slavery fair, a political organization or abstention from the products of slave-labor, it will meet and carry forward some minds, and like them, it will not harm while used subalternately not erected into a test or principle.

The book closes as follows: "These allegations are all supported by evidence which none can controvert, and which no impartial mind can doubt. The truth of them is seen on every page of our country's history; and is deeply felt by more than two millions of our enchainment countrymen, who now demand their plundered rights at their hands. In making this heartrending and appalling disclosure of their hypocrisy and crimes, I have spoken with great plainness, and at times, with great severity; but it has been the severity of truth, and love. I have said that only, which could not be in kindness withheld; and in discharging the painful duty which devolved upon me in this regard, I have had but a single object in view—the redemption of the oppressor from his guilt, and the oppressed from his chains. To this arduous object of my heart, this letter is now dedicated. As it goes out, through you, to the public, a voice of terrible warning and admonition to the guilty oppressor, but of consolation, as I trust, to the despairing slave, I only ask for it, that it may be received with the same kindness, and read with the same candor, in which it has been written."

We shall extract Mr. Foster's clear and powerful opening of his subject in the next number of the Liberator.

This valuable letter is for sale at the anti-slavery rooms, 25 Cornhill, 12 1/2 cts per copy; one third less by the quantity.—M. W. C.

The Temperance Journal and the Washingtonians.

The August number of the Temperance Journal is marked by attacks of an extraordinary and violent description upon the Washingtonian movement, and upon the character of its friends. It contains charges which, if true, should justly deprive the movement, and those of its members who have been guilty of the dishonest practices alleged against them, of the confidence and respect of the public. What ground the editor of the Journal has for the grave accusations he brings against the Washingtonian enterprise generally, and against individuals engaged in it, it is to be hoped that he knows himself—for he certainly has embodied very few of them in his articles. The charges are of the most indefinite description, without specifications as to the guilty individuals or the particulars of their guilt. To such an indictment no one can be called upon to plead in the court of common sense, any more than in a court of law; but when vague statements are made for the plain purpose of destroying the confidence of Washingtonians in one another, it is right that they should be met by a general denial by those who have the means of knowing the truth. I cannot speak from personal knowledge of all the Washingtonians in the land. But I do profess to have some acquaintance with those of Norfolk county, and with their proceedings for the last three years, and for them I can boldly answer. What is true of them I firmly believe to be true also of all genuine Washingtonians wherever they may be found; and shall continue in that belief until the editor of the Journal shall have substantiated his charges against them.

The leading article in the Journal is called forth by one in the New Bedford National Standard, containing a plain expression of our editor's opinions as to the character of the last Annual Report of the Union, and of the Society that sanctioned it. In this article the editor of the Journal affirms that he has long been aware of the existence of a feeling of hostility to the Mass Temperance Union to a very considerable extent among those who rally under the Washingtonian flag. If the editor means that many Washingtonians regard the Union as an inefficient instrumentality, feebly pursuing a mistaken policy, he is quite right. But if he attributes this opinion of theirs to any feelings of hostility towards the 'old Society,' I am very much mistaken in the men, if he is not entirely in the wrong. Their philosophy of reform and their method are diametrically opposed to those of the Union, and

of course they cannot accept or approve of its distinctive principle or its measures. But I think that a candid mind will require more proof than the editor adduces, before it believes that their opinions, or their expression of them, spring from the mean rivalry and paltry personal jealousies to which he attributes them. Such sorry spirits could hardly have carried on the Washingtonian movement to its present point of success. The editor also enlarges upon the pecuniary and other obligations which the new movement owes to the friends of the Union, and implies, at least, the charge of ingratitude against them for presuming to retain their own opinions as to the best management of the enterprise against those of their benefactors, and threatens them with the loss of their patronage unless they deserve it better! If the Washingtonians generally have been influenced by the motives the editor attributes to them in the formation or expression of their opinions, or if they can be induced to abandon either, by the motives he set before them, I shall readily admit that they deserve all, and much more, that he has said respecting them.

The next objectionable article is entitled 'Mechanical Analysis,' and contains an account of the various elements of which societies 'nominally Washingtonian' are composed. First, there are good men, of course. Secondly, there are 'hawk-eyed and hungry office-seekers' in search of votes? who intend by joining the Washingtonians to secure the votes of both temperance and anti-temperance men! As this is an entirely new suggestion to me, I shall not enlarge upon it without fuller consideration. But this I can say, that if any rascal ever vote for any Washingtonian in consequence of any saying or doing of his in any meeting it has been my fortune to attend, he is a rum-seller of a very remarkable species. Thirdly, there are the non-resistants. This class, it seems on the authority of the editor, exerts 'an extensive influence in the Washingtonian ranks,' and 'press their peculiar doctrines through the medium of temperance meetings and publications; they are guilty of the artifice of concealing in resolutions the essence of their principles, and obtaining the sanction of temperance conventions and societies upon them, while they keep those principles in a distinct and tangible shape; they, moreover, exert more influence in controlling many of our Washingtonian Societies than any other class of men;' he states the fact that those who vote for non-resistance in the shape of temperance resolutions, may understand what they are doing; and he 'protests,' with great justice, if his assertions be true, 'against honest, but unreflecting men, being by ingenious management, made to give their sanction to doctrines they disbelieve, and principles which, if they recognized, they would repudiate.' If there be any such prodigious and unprincipled men, as the editor of the Journal describes, who are guilty of these dishonest and disingenuous practices, they deserve all the contempt and censure that can be heaped upon them. But has never been my hope to fall in with them. As to the county of Norfolk, I can speak with absolute certainty, and so far as that is concerned I deny the statement in the most distinct and emphatic manner. There are, I believe, but two persons who profess to receive the philosophy of non-resistance who have taken a prominent part in Washingtonian meetings in this county—if indeed there be more than one—the Rev. John M. Spear, of Weymouth—who deserves the name of an active Washingtonian. In this county, at least, and I presume in every other, the editor is attributing to the non-resistants 'more influence than any other class of men'—does influence, and their abuse of it for their own purposes equally flagrant of a heated imagination. The assertion is utterly ridiculous as far as the experience of Norfolk county is concerned. That some engaged warmly in one or the other of the political parties, as most of the prominent Norfolk Washingtonians are, should be charged into endorsing non-resistance, is as absurd as it is false that any such attempt to cheat them has been made. All who have attended the Conventions in this county will bear witness, that the question of 'legal sanction' has been argued by non-resistants, as by others, on its own merits, alone—on the expediency of applying legal coercion to this form of crime—and not on the rightfulness of applying it to any. They will further testify that non-resistants have refused to discuss the question of non-resistance proper, when it has been introduced by its opponents. I have no reason to believe that the proportion of non-resistants among prominent Washingtonians is greater in other counties than in this, or that their course has been different from that just described. One would suppose from the assertions quoted from the Journal, that Washingtonians are divided into two classes—the knaves and the fools. If those assertions be true, surely, the day has come when 'one shall chase a thousand and two put ten thousand to flight.' But however it may be elsewhere, in Norfolk, at least, if the non-resistants be knaves—all the rest of the Washingtonians are not fools; and whatever the editor of the Journal may anticipate, I think they will not be frightened into good behavior by this bugbear that he has tricked out for their benefit.

It is remarkable that in the midst of this diatribe against the non-resistants, the editor pauses to declare that they are 'men many of whom are among our personal friends, and for whom we entertain the highest respect.' I presume that he does not mean to include among these any of the men who have been guilty of these mean and villainous practices that he denounces. I could as easily feel sentiments of friendship and respect for one who bears false witness against his neighbor. Fourthly, there are the 'reformed men.' And, fifthly, there are 'total abstinence men unreformed.' This last class, it appears, is numerous. They were vicious men in other respects; 'run they have dropped, but cling to other vicious propensities, indulgence and their corrupt and infidel principles. They have a mortal hatred to religion, which they carry into all their labors, and let no opportunity pass to give it a blow. They are naturally the children of the devil, and his works they will do.' One disposed to be captious might perhaps retort upon the editor that he too is using a temperance publication for the propagation of a particular theology. But let that pass. But can this astonishing assertion have any foundation in truth? Does it mean anything more than that there are men in the ranks who entertain opinions differing from the editor and his friends? That there may be immoral Washingtonians is very possible, but can it be that they are 'many?' As far as my own acquaintance with them goes, I should not hesitate to pronounce the assertion false and slanderous. What would the editor say, should one of the Washingtonians affirm that 'many' of the friends of the Union were 'pharisees and hypocrites?' Such wholesale assertions, unsupported by proof, are no arguments of a good cause. This is the substance of the 'mechanical analysis.' Its object is obvious. It is designed to weaken the confidence of Washingtonians in one another by vague and, for all that appears, groundless charges, and to drive them into the ranks of the Union by exciting their fears of non-resistance and infidelity. How many will suffer themselves to be thus dragged out of their opinions remains to be seen. I think that most of them know whereabouts they stand, and will not be easily cajoled or bullied from their position. If there is to be a conflict between the old school temperance men and the new, I am sure that it is not of our seeking. But if it be forced upon us we must do our best, that the truth may not suffer in our hands.—M. W. C.

[This article first appeared in the Norfolk Washingtonian.]

West India Emancipation.—The colored people celebrated this great event in a very becoming manner yesterday. Several excellent addresses were made—the one by Mr. Miles, of this city, and one by Mr. Ray, of New Bedford, were very excellent and appropriate. The latter is a young man of color, and spoke with grace and eloquence. We have seldom listened to an address better conceived, or more appropriate to the occasion for which it was written.—Rochester Den Aug 2.

The Hon. Rufus Chase has accepted the invitation of the New-England Society of New-York city, to deliver the Anniversary Oration before the Society, on the 22d of December next. Mr. Webster, it is stated, will be present.

Hingham Anti-Slavery Fair.—Oh, give your presence, one and all, Bright freedom's friends, at DERBY HALL, On Wednesday, August thirtieth! For there the goddess RUMON saith 'You'll see each style of cap and collar, Most cheaply purchased at a dollar; Or even at prices somewhat smaller, Rich and elaborate they all are. Particulars are not for us— Cushions, cuffs, and needle-cases, Aprons, bags and mats and lace, Jointed dolls, with waxen faces, Sitting primly in their places; Lilliputian tubs and boxes— Each tub full of baby's socks, — Each sock knit from Hingham flocks, — Come and buy, or send your proxies! The catalogues if duly made out, Would take the time that Watpole laid out, What time from Parliament he staid out, And all his cash for nicknacks paid out; For which his memory ne'er will fade out: While all the words he boldly said out To vote the horrible slave-trade out, Have never fitly been displayed out. Our friends in Hingham dare not spend Large sums in printing—therefore send To beg of every Boston friend,— The 'LIBERATOR,' 'WORD' and 'REGISTER' To diligently set the word and stir Offrindly feeling in their neighbors To come and aid the Hingham labors. The steamboat, General Lincoln, 's ready, To take each gentleman and lady:— (Low pressure, splendid, safe, commodious In all things right—in nothing odious; Just having undergone repair; New-coppered, and reduced the fire.) Two ninespences is all you pay,— Leaves foot of Pearl-street thrice a day; —9 A. M. and 5 P. M. And on you glide like fairy dream, To Hingham's lovely village, where Carriages waiting stand, to bear You onward to the Ladies' Fair: Ice creams and coffee wait you there, Green waving trees and cool fresh air! Come! cast aside each city care, For one day's sojourn in the fair, By freedom to wish all men free!

J. R. Giddings and J. Q. Adams. The former of these gentlemen makes good anti-slavery speeches, writes good anti-slavery letters, wishes to get a chance to vote for abolition in the District of Columbia, and for the removal of every taint of slavery from our Constitution and country. The latter, though he makes good speeches, and writes good letters, resists every proposition that he should vote for abolishing slavery in the District, and actually has aided the slaveholders to shuffle aside the very petitions which he could not choose but present without incurring the most flagrant disgrace. Yet Mr. Adams, though the regular candidate of the Whig party, receives the political support (if it be not a misnomer to call any thing the Emancipator can do by that name), of third party: while Mr. Giddings is now hotly opposed in his congressional district both by Whigs and third party men. The Ohio member is as much too thorough for both these sorts of partisans, as the Massachusetts member, in the eyes of every true abolitionist, is too far short.

The one principle on which Liberty party is founded, and without which it ceases to exist, is, to vote for no candidate of either Whig or Democratic parties. Mr. Adams, the skillful, practiced statesman from his youth, has proved too much for Mr. Leavitt, the inexperienced lawyerman. The tactics that worked to his thinking, well, in Congressional and Presbyterian camps, are feeble in caucuses and congresses. If Mr. Leavitt had but preserved his integrity, he might dictated terms to statesmen. As it is, he has no choice but to submit to let statesmen avail themselves of him.—M. W. C.

Sad Casualty in the Editor's Family.

With much pain we learn by a letter from Mr. Garrison, that during the latter part of last week a serious misfortune befell his family. When riding in a wagon in Northampton with a part of them, he drove the horse down to a watering-place by the roadside, and after getting out of the wagon and hitching up the horse, he attempted to turn the horse into the road again, in doing which the wagon made too short a curve, tipped and threw his wife, her mother, and one of his boys into the mud and water. Mr. G. got them all up as soon as he could, when he found his wife's arm fractured, her mother's hip dislocated, and his son badly bruised. Assistance arriving, they were conveyed home, and at the last accounts, though suffering much pain, they were as comfortable, through the kind offices of friends, as circumstances would admit.

'The White Mountain Torrent.'

This sprightly little sheet, which we often find buried under a load of logs, unwieldy, stupid and heartless, sectarian and party papers on our table, keeps up its stream of cold water, in a 'torrent' force, upon King Alcohol, and will yet drown him out. Its fountain-head is ever full, though its gates are ever hoisted; and the 'Old Man of the Mountain' comes down through them sparkling and foaming, and dashing away, with an impetuosity which must sweep away all barriers to its course. Hear what the 'Dead-end Washingtonian' says of him, and the stream upon which he rides:—

We perceive from the White Mountain Torrent, that both the taverns in the town of Exeter, N. H. have kicked 'old Aleck' out of doors, and transformed their establishments into Temperance Houses. We don't wonder the cause is looking up in the Granite State. The way the Torrent pours down its weekly flood of cold water upon the old shattered bulwark of Intemperance, is a caution to all lovers of the 'critter,' and the wonder is that any thing, in the shape of rum, can for a moment withstand its impetuosity. New-Hampshire is destined to take a high stand in the cause of Washingtonian reform. By the way, that 'Old Man of the Mountain' is a rare fellow, and no mistake. He handles his pen as though he was not altogether unacquainted with its use. The roaring tempests and forked lightning which play about his granite brow, strike not a greater dread into the heart of the weary traveller below, than do the 'words that breathe and the thoughts that burn,' which weekly emanate from his pen, strike into the cowardly breasts of the retreating legions of old King Alcohol himself.

An assignee's notice in the Washington (N. C.) Whig, announces for sale among other articles 'an interest in a negro man, named Peter, it being one-third of one-eighth of said negro.'

If we hope the title of each 'owner' is always made clear, in such cases, for any obscurity in legal technicalities in reference to it might lead the contending belligerents, in the height of their rage, to slice up the bones and sinews of contention into 'one-third of one-eighth,' or even smaller pieces, in true and valiant 'chitric' style, to display the nobleness of the 'generous' one of the South.' But what must be the inevitable result of the 'happy' slave in another, another commander him to do that—our commander him to do the other thing, and another commander him to do it; he cannot stir without displacing one, and of course rendering himself liable to the sanguinary punishment of the most sanguinary code of laws—the laws for the protection of the vilest system of slavery that the sun ever shone upon.—V.

For the Liberator.

'I have no Influence.'

What if the little rain should say, So small a drop as I Can ne'er refresh those thirsty fields—I'll tarry in the sky?

What if a shining beam of noon Should in its fountain stay, Because its feeble light alone Cannot create a day?

Doth not each rain-drop help to form The cool, refreshing shower, And every ray of light to warm And beautify the flower?

Southern Churchman.

'I do not know what I could do for the cause of abolition, if I were interested in it,' was the answer of a friend a short time since, on whom we were urging the duty of attention to the subject. In a different sense from that in which the speaker uttered the words, the observation is most true. We do not know what we can do for any cause, until we are interested in it. The will must be called into action before its mighty energies can be realized. The importance of the object must be felt, before the faith sufficient to remove mountains will come to our aid, and lead us on to the work. But once thoroughly persuaded in our own minds, and warmed in our hearts, what bounds can be set to individual power? Unless we could trace the effects of every word we have spoken, and every action we have performed, we never can know the extent of the influence we have exerted. Perhaps our sphere is humble, and few will regard what we say. But among those few, some leading mind may be impressed with the truths we utter, and principles may be formed, and plans carried into action, the beneficial effects of which will greatly exceed any thing we could have accomplished by direct efforts. 'Let no man,' says an excellent writer, 'say he is destined to be useless in the world. It would be a reflection on his Maker, if true; it is a reflection on his own ignorance or indolence. In some way or other all can benefit society. The sincere desire will soon ascertain the most efficient means, by which by tongue or pen, by word or deed, by private or public effort, by solitary endeavor or ready co-operation.' If all can benefit society, it is equally true that it is the duty of all so to do. We were not placed in this world to dream out an idle existence, but to contribute our part toward the progress of the human race in all that is purifying and elevating. However limited our powers may be, it is our duty to use those powers. He who gave them will require of us only what they are suited to perform. But all which they can perform he does require. If but one talent is entrusted to our care, the obligation to improve that one is equally binding as if the number had been greater. We have each our own separate work to do. But all these separate works must be fitly joined together to accomplish the great designs of Providence. Unimportant as our part may appear, it is yet essential to the whole. How easily might the most complicated machinery be deranged by the most minute part ceasing to move. The precise relation which we sustain in the great machinery of society may not be able to ascertain. But let us faithfully perform the office assigned us; and when the vast result is made manifest, we should find that our labor has not been in vain, trifling as it may appear, and unable as we now are to estimate its results.

When we look at the deeply rooted institution of slavery in the United States, and reflect on the amount of prejudice and selfishness which are interested in its support; and the indifference of the many, which forms a scarcely less strong barrier against the efforts of those who would break the chains of the captive, timid and cautious spirits are ready to exclaim, 'Who is sufficient for these things?' Separately, no one. But the union of all hearts that are true to Him who has commanded us to love our neighbor as ourselves, and to do to others as we would that they should do unto us; and that faith in the promises of God which will call forth the power he has bestowed upon each one of us, will enable his faithful servants to go on conquering and to conquer, until the 'kingdom of Jesus' shall be established on earth, and peace and love take the place of strife and oppression.

M. H. A.

W. J. Fox.

The Colored Convention.

NEW BEDFORD, 8th mo. 14th, 1843.

Pursuant to previous notice, a public meeting was held on Friday evening, Aug. 11th, at the Third Christian Church, to take into consideration the subject of sending delegates to a National Convention of colored people, to be held in the city of Buffalo, on the third Tuesday of the present month.

The meeting was called to order by Wm. Berry, John Bailey was chosen Chairman, and Wm. Serrington Secretary.

The following preamble and resolutions were offered by Nathaniel A. Borden, and ably sustained by the mover. After a full and patient hearing on both sides of the question, the resolutions were passed with but two dissenting voices:

Whereas, we believe that to know the condition of the nearly 400,000 nominally free colored people in these United States, a Convention like that proposed to be held in Buffalo the present month, is not necessary; because we believe that every day's experience shows us most plainly that no matter where we are located, our condition is one and the same thing, a universal proscription on account of color, growing out of the infernal system of American slavery; because we believe that to know the evils under which we are suffering, is not to cure them, and that the only cure for the evil which is the effect, is to do away the cause, which is American slavery; because the Convention does not propose any measures to reach the cause of the evil; because it is exclusive in its character, calling only on colored men; because we believe it a useless waste of time and money, both of which, if judiciously expended in diffusing throughout the land the principles of anti-slavery, would sooner bring about a more desirable state of things, and do much more to ameliorate the condition of the *honest* and free in our land; because we believe that measures are now urged by the friends of freedom, which, if properly encouraged by the colored people in common with the white people, will ultimately do away the necessity of calling conventions, either by or for the special benefit of the colored people. Finally, because, bound as we are, by indissoluble ties to our down-trodden enslaved brethren, our condition can never be materially altered while 3,000,000 of them remain in the condition of goods and chattels; therefore,

Resolved, That for each and all the above reasons, and to which may be added the fact that many of the prominent movers in this scheme are men who, a few years since, in a time of trial, basely deserted the true friends of the slave, (and consequently the slave himself,) and went over to the ranks of new organization; we, therefore, for want of confidence in them, are not in favor of the Convention.

Resolved, That we believe the proposition to establish an organ for the colored people, is an old story revived, in order to gain support for a sectarian party, the organ of a clique, who are seeking their own especial benefit, as was the fact in the case of the Colored American.

Resolved, That we would recommend the 50,000 colored people in the State of New-York, to remember their brethren in bonds, by first doing something for the support of the 'National Anti-Slavery Standard,' that unwavering advocate for and organ of the colored people, an organ which, while it fearlessly asserts the rights of the free colored man, does not forget the millions of enslaved colored Americans.

Resolved

